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THE EDUCATIONAL REVIEW

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Education among the Backward in USSR

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"You cannot build a Communsst State with an illiterate people" —Lenin

All the world knows what tremendous progress Soviet Russia has made in general education, science and technology; but very few people have any idea of the spread of education in the National Republics, which were once the most backward parts of Russia. Since the Soviets came to power, they took a vow to eradicate mass illiteracy and raise the cultural level of the people inhabiting the neglected parts of Russia. On December, *26, 1919*, the decree "on wiping out illiteracy among the population of the RSFSR" was signed. Along with it, it was decided that there should be a two-hour curtailment in the work-day for the illiterate and low-literate workers throughout the period of study with no reduction of pay. On seeing this prodigious proliferation of educational activity, even in the backward areas, it is said that during the last world war, Wendel Wilkie told Stalin: "Careful, Mr. Stalin, or you will be educating yourself out of a job some day". It may be a story, but it is a fact that Soviet Russia did not rest content with the spread of education among the European Russians alone—the different nationalities the most backward people living in the remote parts of Central Asia were not despoiled of education, light and knowledge. Let us see what Russia has done for these people who in the recent past had been oppressed and ignorant.

TURKMENISTAN

Turkmenistan is the least known of all the Union republics. The people are mostly Moslems of Turkish origin, and many are nomads. Here practically the entire people were illiterate. There were only *7* literate people per *1,000* of the population, and almost no literate women whatever. (Only *25* women could read and write even in *1935*). During the years of Soviet power, Turkmenistan has become a country where everyone is literate. Universal 7-year education was introduced everywhere in Turkmenistan in *1949*. In *1959* this republic had *1,186* schools with a student-body of *225,000*, of whom *124,000* studied in *10*-year schools. Formerly, there was no higher school in Turkmenistan; in *1955-56* it had *6* higher schools with *12, 100* children.

UZBEKISTAN

Formerly, there were in this republic only *160* schools with *17,300* pupils, and only *2* per cent of the population could read and write; today there is not a single illiterate person. Forty years ago exactly one Uzbek in Tashkent held a college degree. There were no schools of higher learning at all. Uzbek is a totally different language from Russian, but it is

written in Russian script nowadays, and printed in the Russian alphabet with an additional character or two. The old characters were Arabic. In 1950 there were 566 secondary schools, in 1955–56 there were 945, and the number of pupils in the upper forms increased from 57,700 to 225,500. In 1956–57, the general educational schools of Uzbekistan had a student-body of 1,333,000 children. Pre-school education has also been widely developed in the republic. The first four kindergartens for Uzbek children were opened in Tashkent in 1918. By the beginning of 1956 there were over 1000 kindergartens which took care of 55,600 children.

Before the Revolution, Uzbekistan did not have a single higher educational institution. In 1956, it had 36 with 71,500 children. There are 19 teachers' training schools. Besides universities, Uzbekistan has its own Academy of Sciences. Its scientific institutions and higher schools have a personnel which numbers about 6,000 scientists. The specialised schools and labour reserve schools in Uzbekistan have, since their foundation, trained tens of thousands of young skilled workers for various branches of the national economy. Specialists with secondary school skills are trained in 98 specialised secondary schools which have a student-body of 41,000.

TAJIKISTAN

Tajikistan is in the Pamir. Most of its frontier is with Afghanistan, and only a narrow strip of land separates it from Pakistan. The people are of Persian origin. Great thinkers like Avicenna and Firdausi were born here, but it was doomed to ignorance in the Tsarist time. A new life began to dawn with the establishment of the Soviet State. Universal 7-year education now prevails everywhere in the republic, and the transition to universal 10-year education is no longer a dream. In 1955–56 Tajikistan had 1,103 seven-year schools with over 145,000 pupils in them, and 278 ten-year schools with over 136,000 children. Now the republic can boast of a university, polytechnic, agricultural and medical colleges, five pedogogical institutes and over 20 specialised secondary schools. In 1951, Tajikistan acquired its own Academy of Sciences which has a language and literature institute.

KIRGHIZIA

It is a mountaineous area south of Kazakhstan, and has a long common frontier with China. The Kirghiz are a distinct people, allied to the Mongols. Here everything had to be created anew. The Kirghiz people did not have their own written language. It can be easily understood what an uphill task it was for the Government to educate these people. The Kirghizia language was created anew, and first newspaper in the Kirghiz language was published in 1924. Today scores of newspapers and hundreds of books running into millions of copies are published. In 1956, the republic had 1,711 schools with over 310,000 pupils. Compared with pre-revolutionary days, the number of schools increased 17 times and the number of pupils 45 times. There were 28 specialised secondary schools in 1956 with 14,400 students. Kirghizia has its own Academy of Sciences.

KAZAKHSTAN

With 1,062,242 square miles, it is by far the biggest of the Central Asian republics. It is a predominantly Moslem republic, and as such during the Tsarist time, girls had never been to school. The Soviet Government had to overcome tremendous difficulties, the prejudices of national traditions and customs in order to achieve the emancipation of women. Girls are now attending educational institutions in large numbers.

Universal 7-year education is now in force and the transition to universal 10-year education has also been effected in the capital.

During 1955–56 about 1.3 million children studied in the Kazakh schools, of which 645, 497 attended 10-year schools. In 1955-56 Kazakhstan had 25 higher schools with a student-body of almost 50,000. In 1956, the republic has a university also.

AZERBAIJAN

The Transcaucasian republics, likewise, have considerable achievements in the field of public education. Let us take the case of Azerbaijan, for instance. It is predominantly Moslem; three-fifths of the people are of Turkish origin. Here 80 per cent of the population were illiterate, and all of the Azerbaijan women were unable to read and write. Today, here, too, 7-year education is in force and the transition to universal ten-year education is being effectively carried out. In 1956, the republic had 3,616 schools with 693,444 pupils. The number of Azerbaijan pupils has now increased 18 times. Before the Revolution, this republic had only three specialised secondary schools with 455 pupils. In 1957, the number of such schools had increased to 79, and their student-body to about 30,000. Azerbaijan has 14 higher educational institutions, one university, one industrial college, one polytechnic college and 6 teachers' training colleges. The number of students in its highest schools in 1955 was 34,700.

GEORGIA

Georgia is an ancient seat of culture, but for a long time being under foreign domination and for centuries being oppressed by the Tsarist regime, it got no adequate opportunity for education. Georgian history goes back at least two thousand years. The republic has four milllion people, and the population is two-thirds Georgian. There were no schools of higher learning before the Revolution, and illiteracy reached 85 per cent. Today there are nineteen colleges with 40,000 students in the country, and literacy is near hundred per cent, except among surviving very old people. Most of the people are bi-lingual. School children are obliged to study both Russian and Geoegian. In Tsarist times, all instruction in schools had to be in Russian. The people are Orientals. Even today, women remain for the most part secluded. Of the four million population, 676,763 children attend the general educational schools, 427,001 of them—the 10-year schools. There are few countries in the world that have such a highly developed network of secondary specialised schools, higher schools and scientific institutions as Georgia. There are 128 scientific institutions with a personnel of 2407 scientists.

In recent years, universities have also been opened in the capitals of Yakut, Kabardino-Balkar, Mordovia, Daghestan and Bashkir autonomous republics. The Soviet Union's fortieth university, the University of Novosibirk, was opened in September, 1959.

In short, every National Republic reflects a great change in the organisation of public education. In Tsarist times, these republics were dark regions. Now they are full of life and light, and are marching ahead with the rest of Soviet Russia. Literate people were the exceptions to the rule in the outlying districts of Russia, Central Asia, the Northern Caucasus and others. Today it is just the opposite.

Soviet Russia has put the greatest emphasis on education. But why? John Gunther has given the answer: "Occasionally Americans, even well-informed Americans ask why the Soviet Government should put so much emphasis on education, despite risks. The answer is simple enough —a modern technical society cannot be operated by helots. Without education, the USSR cannot fulfil its most pressing ambition, which is to become the first power in the world. Also there are 'idealistic' factors."

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India's Contribution to Education—I

SCHOOL

Dr. V. N. SHARMA, Principal, Children's Garden School, Madras.

[In these days we think of reforming the present day educational system, and in this connection it is worth while for us to go back to the past and consider how our ancestors laid the foundations for the education of India. This will give us some scope for our educationists to think and consider how our ancestors led us in this connection.]

Tuition Fees:

As a general rule, instruction in all schools, either ordinary or higher institutions, was free in ancient India, and in many instances students were given free boarding and lodging as well. This rule was fully enforced both in the Vedic and post-Vedic times. When, however, a course is completed, there is a ceremony known as *Snataka* (or Bathing Ceremony), a sacrament performed before the end of one's full studentship; and on this occasion, a pupil "with the permission of his teacher is to pay him an honorarium according to his pecuniary circumstances" (*Manu*, II. 245) But as time passed, there came into practice in the schools and universities some sort of a fee for instruction, and in many cases, we read, students were usually admitted on payment in advance of the entire fees for tuition. In the case of technical and medical education, this payment was enforced in all cases. For such students as had no resources to meet with this regulation, teachers provided many facilities to pay the fee in other forms (*Milinda Panha*, VI. 71). To this latter class apparently belonged the majority of students. They attended on their teacher by day, and received instruction at night (*Jataka*, I. 317-318).

Sometimes a student would prefer to devote his whole time to studies without sparing any time for such services, while at the same time he was too poor to pay the teacher's fees in cash in advance. In such cases, the pupil was trusted to pay the fees after the completion of his studies. In some cases, a charitable community often came forward to provide for students who were unable to pay the teacher's fees. "A teacher of world-wide fame at Benares had in his school 500 young pupils. The difficulty of maintaining such a school was removed by the generosity of the Benares publi who used to give day by day commons of food to the poor lads and had them taught free. A family living near Taksasila invited a school of 500 students to take meals in their house. Similar entertainment was given by an entire village (*Jataka*, 1. 317; 1. 239; III). 179).

Some students were provided scholarships by the State to study under teachers. Such students generally were sent as companions of the princes of their respective countries who were deputed to famous institutions "In some cases, the States deputed students to specialise in some subjects under well-known specialists" (*Jataka*, V. 263).

Holidays:

The holidays under the ancient system were short but frequent, and many also depended upon the atmospheric, electric and magnetic conditions to which ancient teachers gave special importance as bearing on special studies. So we have a command from Manu: "In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day" *Manu*,—IV. 101-127).

Occasions of sorrowing or rejoicing io the neighbourhood were also taken int account in this connection, thus keepin

up sympathetic relations with the public (Taittiriya Aranyaka II. *14*). The medical authority, Susruta, gives us some details of the holidays in this connection: "A student should not read on the 8th, 14th and 15th days of each fortnight. At the morning, dawn or evening-twilight when there is thunder and lightning at unusual seasons; when the king of an independent territory is ill; after visiting the burning ground; after performing the funeral ceremonies; and during war, great festivals, or natural calamities such as earthquakes, fall of meteors etc. Neither must the student read on such other days not mentioned above, when Brahmans do not study, nor must he read when he is impure" (*Susrata 11*). All the *sutra* writers agree to this, and in many instances Bodhayana accepts Susruta in the matter of holidays. Days of certain months and also those occasions when the pupils spent their time for various religious ceremonies were also set apart as holidays.

Max Muller, speaking on the holidays of the Vedic students, tells us that a student of the *Rigveda* in the course of his eight years of the Vedic school, studies only 2496 days and the other 384 days are his *anadhyayana* or non-study days (Max Muller. *Lectures on the origin and growth of Religion, pp. 165–166.*)

We find the same old tradition of the Vedic and post-vedic days followed in the Buddhist schools as well, and these holidays are even now followed in the schools for ancient lore in all parts of the country.

King Asoka in his Rock Edicts gives some idea of the nature of holidays in his time. (273 to 232 B. C.). According to one edict non-study days are the 8th, 14th and 15th of each fortnight. Besides these, six other days in each month are forbidden for study and recitation (Asoka's Pillar, No. 7). In another place, he tells us of the importance paid to inauspicious days by the teachers in his time. "He shall not study when the food is sour, undigested or in the twilight. At night when the doors are closed, he shall not study" (Asoka's Pillar, No. 5). The *chaturmasya*, the two special seasons devoted for ceremonies when students fasted, were considered as holidays (*Hiouen Chwang*, I. *105*). I-Tsing gives us also some information in this connection (pp. *105*, *155*).

Punishments and other disciplinary cautions

The ancient teachers demanded a typical Indian disciplinary caution. When there was a fault or ill-temper or failure or offensive conduct on the part of the pupil, they made him think over his conduct in private and thus adjust his relations with the other side. In some cases, where the fault was of a severe nature, there was an expiatory ceremony (*Prayaschitta*); and without this, "good men avoid the fallen men and do not teach them or direct or guide them in their daily meditations and studies" (*Sri Bhashya*, Vol *1*). Those who behaved in an ill-mannerly way towards their teachers and elders are compared to "bad bullocks" by Jain teachers (*Jaina Sutra*, English translation by Jacobi, pp. *149*, *152*). Manu is very strict in severe cases, as we see that his advice is to 'flog the culprit on the back part of his body. The instrument used in this case should be either a thin rope or a piece of split bamboo" (*Manu*, VIII. *300*) But the general feeling in all ages was towards mildness and moral persuasion, as we see from the dictums of Kautilya: "The period of discipline for a boy terminates at the age of 16 and he should thenceforth be treated as a friend" (*Arthasastra*).

There are some instances, when the students, disagreeing with their teacher or on account of bad treatment, repaired to the Himalayas in disgust and performed meditation and austerities for a new life and better understanding. We read in the *Mahabharata* how the students spent a long time alone in meditation and solitude, thinking over their mistakes and

thus purifying themselves. In some instances, they went on a long pilgrimage for the purification of their faults—*tirtha-yatras* (*Mahabharata*, *Adi Parva*). In some cases, if the teacher went beyond his powers, the pupil could complain to the State. This rule applied even to the teacher as well, as we read in the *Sutra* literature. If the student in anger went too far and struck the teacher, he was liable to punishment in the same manner as the highest classes of criminals (*Yajnavalkya*, *11. 184*). "He who deserts a teacher and refuses to reside with him is liable to punishment" (*Narada*, V. *19*). In some cases, when there was incompetence, negligence or lack of knowledge on the part of the teacher, the student could desert him. He could also do it when the teacher used his time to the detriment of his duties as a student or to the detriment of his studies. But such cases were rare, as we find harmonious relationship between the teacher and student in the Vedic age as well as in all the later periods.

The student longed for love and devotion towards his teacher in all spheres of his life with him. We see in all ages that it is the daily prayer of the student to keep harmony and good understanding between himself and his preceptor: "May the Lord maintain us both. May we not quarrel with each other. Om, Peace, Peace, Peace" (*Taitt. Up*. *1. 11 2. 1*).

In the Buddhist schools, there was a system of public confession—*Uposadha*—before the assembled brethren in public in severe cases, but in ordinary cases the student went to his preceptor privately and confessed his mistake and there ended the disharmony. In some cases, a student would be expelled from the community, if he violated any of the precepts of the community, or if he spoke against the Buddha, the Dharma, and the Sangha, or if he held false doctrines or had sexual intercourse with his fellow lady students (*Bhikkunis*). Then the punishment could be inflicted by any teacher with the consent of the chief master (*Mahavagga*, I. 57, 58).

The punishment was very mild, but effective, and depended on the gravity of the offence against discipline. It ranged from a reprimand, through cessation of oral intercourse and social boycott to final expulsion (*Yuan Chwan*, p. *163*). In one of the institutions, there was no record of infringement of the rules in the *700* years since the institution had been founded, as the relationship between the teachers and the students was so admirable. The students never complained of restrictions, even if there were any, as they came to the institutions with an ardent desire to learn and as they subjected themselves utterly to the discipline of their teachers. (Havell: *Aryan Rule in India*).

As we come to the Islamic tradition, we find the teachers favouring moral persuasion or admonishment with advice rather than other punishments. "He may advise him in gentle words, but never rebuke him, since rebuking spoils discipline and impels to disobedience" (*Kimiya*, Chapter *6*).

Post-graduate Study

Knowledge is endless, and one could not apprehend half of it even though he passes through the regular studentship. The moment a particular aspect of it is mastered, another aspect appears with vivid illumination to lead further. Not only one life, but many lives are not enough to call ourselves "full with understanding" (*Paripurnatva*). Hence we see that the pupils in all ages and in particular in Ancient India were not satisfied with the mere ordinary studentship they had undertaken. They longed for more time and for more life to continue their studies. To such eager students, the ancient teacher pointing out the mountains of knowledge, exhorted: "These are the *Vedas*, infinite. That is what thou hast studied during these three lives. Now there is another thing which thou has not studied; come and learn it. This is the universal science. He who knows this conquers all" (*Tait. Brahmana* III. *10. 11. 3*). Such pupils had

their rightful and proper place in the Indian system of education in all ages.

In the Vedic and post-Vedic ages, we have many descriptions of students, even old sages and experienced teachers of repute, resorting to the hermitages of either their *alma mater* or to some teacher, giving their time to meditation and engaging themselves in philosophical study and in some cases helping in the studies of the junior pupils (*Brihad. Up.* VI. *2*; *Chhand.* V. *11*. 7). The formal discipline was no longer demanded from such students; however, many of them undertook voluntarily the disciplined life of the hermitage. In some cases, the ancients demand a further residence with a teacher for the students to keep themselves in touch with their studies. Many *Sutras* enjoin on all, even though they settle down in life, to spend a residence of two months every year: "for this means he learns more than in the period of his normal studentship" (*Apastamba 1. 4. 15* and *19*). Moreover, for such advanced and eager students, according to the *Upanishads*, it was customary in the Vedic period to remain in their teacher's home for eight, ten or twelve years, and in case they proposed to stay longer than this period, they even built their own small bamboo huts and settled permanently in the neighbourhood of the hermitge. Many ancient texts, including the *Upanishads*, were the productions of such scholars as the result of their silent meditations and thoughts in these silent retreats of peace. Some scholars preferred an active life to this silent meditation. They took up their life as wandering students, going through the country and engaging themselves in discourses and discussions, or to put their scholarship into actual practice, they "instructed the ignorant", or started circles or schools of instruction. Some made pilgrimages from one teacher to another or visits to holy waters and temples (Weber: *History of Indian Literature*, p. *21*). Some others spent their entire life on the Himalayas, performing austerities in study and meditation (*Satha. Brah.*, *2-6*). We read also of long sea-voyages undertaken by some advanced students or a travel in foreign lands as a part of their study. We see also many teachers joining in this as in a pilgrimage. The *Rigveda* extols this kind of study. (*Rigveda*, I, cxci. *3*). The ancient teacher, Vaisita, says that he has gained so much in this, and advises his students to follow his steps. When a student undertaking such a pilgrimage, approached his teacher for his blessing, then the teacher giving him his blessing would say: "I give thee in charge to the protecting God. This student belongs to Savita. O Lord, protect him. Do not forsake him. *Om*, hail" (*Sri Bhashya* 2nd. *18*).

As we come to the Buddhist age, we find the ancient tradition in full practice: but a new form and a new name were given to such students as had chosen to continue their higher studies for a longer time. Such students were known as "Sadhi Viharika." We see further such students playing a great part in the life of the institution. (*Sutta Nipata Nabhasutra*, *316-3 2* verses). To admit them to this grade, there was some sort of formalities; and the candidate should formally ask for being taken, and provide himself with necessary alms and robes. Further, he must be a scholar and must have a capacity to lead junior students in their work. There was a special ceremony to admit him to this higher grade, and many questions were asked in an assembly of professors, whether the candidate laboured under any disqualifications and whether his parents had given their consent to his new life (*Mahavagga*, V. *13. 11*). After satisfactory answers were given, then he was admitted to the grade by the assembly.

In later ages also, we find this tradition put into actual practice.

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The Role of the Libraries in India To-day

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India, unlike many other countries in the world, is fortunate in having a long tradition of libraries. Much of our heritage of culture and knowledge would have perished had it not been for libraries. Libraries have made a signal contribution to the progress of civilization by preserving our heritage in books and other records.

The statistics published by UNESCO in *1950* shows that India leads the world in the number of libraries, which is given for India as *24,086* as against U. K., U. S.A., Denmark and Sweden-*618*; *7,500*; *1,329*; and *3,507* respectively. The modern concept of a "library" is that "it is a public institution or establishment charged with the care of a collection of books, the duty of making them accessible to those who require the use of them and the task of converting every person in its neighbourhood into a habitual library-goer and reader of books". Thus it has a significant role to play in the community it serves.

(I) *The Libraries as a means of Education:* The libraries are an educative agency. In the first place it is self-education and in the second place it is life-long education. Library provides a man with handy and practical means to continue his school or college career so that he can keep improving his own prospects in life as also increasing his usefulness to the society. In the third place, the library is a means of "universal self education". It is available to all men and women, young and old, rich and poor, learned and ignorant, good and bad, normal and abnormal. Its potentiality for good or otherwise, is, therefore, very great. The libraries are radiating centres of information, inspiration and recreation. They provide effective means for the cultivation of mental resources of a nation as a prior step to the development of its material and spiritual resources. They can sublimate leisure and make it a source of national energy.

(II) *Libraries to fight against illiteracy:* Illiteracy is a black spot on the face of India whose literacy percentage is *18*. In absolute numbers, out of *36* crores about *6.2* crores are literate. Our masses should be educated through libraries. To liquidate mass illiteracy, there is a growing demand that libraries should collaborate and complement the national campaign against illiteracy both by stimulating the publications of appropriate reading material and by making available room and personnel for the work of teachers. For this purpose the services of the libraries and librarians will have to be availed of in the matter of getting intimate knowledge of the community which Government or local authority is going to serve, creating a favourable atmosphere for developing libraries in the rural as well as urban areas into a community centre for social education work and providing a good selection of suitable, easy to-read publications and materials for new-literates and the promotion of regional languages in the State. Dr. S R. Ranganathan hold: 'In the present conditions of India, where there is still so much illiteracy, a more valuable extension activity which a library of any kind should develop, is the running of night schools for adults, with the help of honorary workers".

The example of U. S. S. R. shows the enormous potentiality of such extension activities. Tsarist Russia was a country of exceptional cultural backwardness: *68%* of the population was illiterate. By the end of the First Five-year Plan illiteracy had been reduced to less than *10%*. At the end of the Second Five-year Plan the population of the Lower Volga Region and those

n about Leningrad and Moscow had virtually achieved universal literacy. The clubs for the liquidation of illiteracy attached to reading huts were responsible in no small degree for this remarkable success.

The same experiment was tried in a former state of Baroda, and it proved to be a success. It is all due to libraries and the experiment is worth trying on a large scale. Hence, the constitution of India lays e phasis on the directive principles for fr e and compulsory education for childr .

Article *14*, states, "The 'state' shall endevour to provide, within a period of ten years from the commencement of this constitution for free and compulsary education for all children until they attain the age of *14* years".

Though we could not achieve this within a period of ten years from the commencement of our constitution viz., *26*th January, *1960*, yet there is every likelihood of its being achieved in due course.

As the scope of the "State" is wide, article *12* defines it as "The State" includes the government and parliament of India, and the government and legislature of each of the states and all local or other authorities within the territory of India or under the control of the Government of India"

This implies that we shall be investing several crores of rupees each year on the accquisition of literacy by our people. Illiteracy, does not end with the learning of alphabet. Several literacy empaigns have been rendered futile by the lapses into illiteracy of the deo-literates. People in this class have to be given certain incentives and a good deal of momentum to continue studying and to put their knowledge of the aphabet to good use. It is but commonsense that we should keep up he literacy acquired at such a tremendous cost. Will it be kept up automatically without any special provision? Here is the answer found by Great Britain about fifty year is had neglected this problem. It was ed to find the answer by an experience in the First world war. The soldiers had all gone through the full period of elementary education until the age of *24*. But many of them could not read even a simple order issued by an army office. This hindered the war operations. It was discovered on investigation, that the soldiers from urban areas could read and it was only those from rural areas that could not read. The reason was soon found out. The urban areas had free library service for the rural areas did not have it. Ultimately, this led to the amendment of the Library Act in *1919*, empowering the county councils also to levy library rate and making it obligatory for maintain free public library service for the rural areas. This is a significant fact.

We must learn from it and take immediate action with zeal. Indeed, to have compulsary education without free library service is like putting up a mud house without a roof. The role of librarians in India will be appreciated by our people with the opening of more and more schools.

2. *Libraries And Social Education :—*

Libraries are primarily institutions for the education and advancement of the people. As such they are one of the agencies of social education and stand in close relationship to other similar agencies are interested, first in bringing people in contact with books and other sources of knowledge and information and, secondly, in seeing that the contact bears in the form of reading.

The libraries are best calculated to promote social education, because it is the experience of social educationists that is thines best when it is undertaken voluntarily by the learners. The Indian Adult Education Association devoted its entire

annual seminar in *1955* A. D. to emphasise the role of libraries in Social Education :-

" To make the illiterate read and write and thus equip themselves with the means of self education, to make them better workmen so that they can hold their own in world competitions and to make workmen better men, are three stages through which in Social Education in India have to pass more or less simultaneously. They may regard librarians as their comrades in arms. As in libraries so in Social Education learning has to be voluntary and pivoted on the free will of readers. The scope of Social Education is as wide as life itself, so is the range of library's collection".

Social Education and libraries are so closely related to each other that the Advisory Committee for Libraries *1959*, has recommended a single Directorate of Social Education and Libraries in every state.

(*3*) *Social Role of Libraries* :—The constitution of India has laid down a " Welfare state " as our objective. This is a noble social objective. Social well-being is impossible unless every citizen in the community is continuously kept enlightened. One of the necessary agencies to keep the people enlightened has been found out, by trial and error through the last hundred years, to be free library service, which is based on persuation.

3 (i) *Preservation* :—Another social role of libraries is the preservation of books for posterity as cultural remains.

3 (ii) *Libraries Role in Rural Uplift Movement* :—India's progress and prosperity greatly depends on the development of the rural areas and their inhabitants. India has *558,089* villages against *3,018* towns and the rural inhabitants constitute *82*% of the entire population of the country. Contributions of the villages to the Indian economy is no less impressive, for agriculture alone, is the principal source of income *70*% of India's entire population. Libraries can play an immense role in the rural uplift movement of India. Shakespeare, Milton or Tagore may not be of any interest to villager. But, the books relating to the professions which are the main sources of their livelihood would undoubtedly evoke their keen interest. Books on agriculture, farming, Animal Husbandary and cottage industries are more valuable and so interesting to them than the Gitanjali or the works of Shakespeare. Folklores, mythological legends properly staged and acted are better-effective in teaching social codes of life ; devotional songs are the excellant media of ethical or moral instructions. Religious places are the favourite avenues for them to be gathered together. Audio-visual materials appeal their minds greatly and respond very quickly.

(*4*) *Economic Role of Libraries in India* :—" Role of Libraries in Productivity Drive "—We are reconstructing India. Libraries can help in the education of the people in sensitiveness to the conservation of the natural sources of the country. Dr. Ranganathan believes that this important civil sense should be cultivated from the school age onwards. The practice of this sense in later life, he further states, will require information and knowledge varying from time to time. The libraries can look after this function also with the heip of popular periodicals in the subject and through it, extension service, having periodical publicity drives in this matter.

The balance between population pressure and the quantity of natural and near-natural commodities needed for ' feeding, clothing, housing and transporting the people has been upset adversely. More natural commodities have to be produced. They have also to be supplemented by artificially processed commodities. This needs intelligent and participative work both from the research workers and the

rank and file of workers. New techniques have to be forged from year to year. Everybody has to contribute to "Productivity Drive" by increasing his knowledge and efficiency, from the topmost to the bottommost person in any industry, in all commercial houses, in all departments of government, in every household and in every walk of life.

Experience has shown that we could not find any substitute for the library in acting as an efficient agent in helping this productivity. This is true all over the world to-day.

(6) *Political Role of Libraries in India* :—Though libraries are to be free from any bias, yet they play a great role in the political life of every country.

We, the people of India, have resolved to constitute India into a "Sovereign Democratic Republic". India is today recognised as the greatest democracy in the world. The successful working of democracy depends upon an enlightened electorate. A "Sovereign Democratic Republic" is a delicate political mechanism which can be maintained in working order only by educated operators.

We have conferred the right to vote on *18* crores people in India. The right to vote has to be judiciously exercised and the future of the state will depend upon how qualified our citizens are in the art of running a government though the ballot box. A civil consciousness can be developed and the basic data required by the people for sound policy decisions can be imparted only through the medium of the library.

(7) *Libraries' Role in the Promotion of "Peace"* :—To-day, when the entire humanity hangs from a cross of iron under the clouds of nuclear war, India's "Panch Shila" is the only ray of hope. Libraries have now begun to play an important role in the promotion of international as well as intra-national peace. External war is ceasing to have its origin in the emotional happenings in palaces. It now arises out of mutual fear among nations. This is why, perhaps, that U.N.E.S.C.O. has adopted the slogan "Since wars begin in the minds of men we should seek to prevent them there". Fear arises out of mutual suspicion. Suspicion is largely due to mutual ignorance among nations.

Dr. Ranganathan narrates that in *1956*, his son, T. R. Yogeswaran, was in Germany. The news-papers gave a picture of him. This brought some visitors to him. Their anxiety was to know how many snakes we were rearing in our garden and if we set the cobras on every foreign visitor. Such is the colossal ignorance among nations. This has to be removed if we are to have world peace.

(5) *Intra-National Peace* :—So also most of our internal riots arise from a high pitch of unthinking emotion into which the the people are thrown, and community is set against community by selfish politicians. Memories of the havoc caused by the creating of Pakistan in 1947, as a result of partition of India into two unequal parts, is still fresh in our mind. This was nothing but creating ignorance and suspicion about one another.

Libraries can remove this ignorance by supplying books on all views of a subject, so that people can coolly take correct information through the intellect and come to their own slow and calm judgement. We can have intra-national peace with the help of libraries. The can enlighten public opinion.

(5) *Libraries fulfilling the demand of Democracy* :—The dawn of democrecy has introduced the radical concept that every man is a scholar and should have access to the storehouse of learning: The implications of modern democratic society have gone ahead of the three necessities of a civilized society, *viz.*, "Food, Clothing and Shelter". Feeding the intellectual

hunger of each citizen and provding him with information relevant to his profession, health and happiness and prosperity are the subjects which amount to the success or failure of democracy and the well-being of the nation or world. Libraries by disseminating knowledge serve the citizens of democratic India by giving materials for their inspiration, recreation and information and for various other social purposes, *viz.*, to meet population pressure and social maladies and make the best use of leisure.

We may say that libraries in India are offering opportunities for self-education. They communicate ideas to the people, they make available the recorded literature, render service through reference & documentation bibligraphies. And libraries are helping the nation in taking long strides in educational, scientific, economic, political and social advancement.

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MADRAS TEACHERS' WORKSHOP

The teachers' workshop—an idea largely popularised by American educators in this country—was given a further fillip by the visit of Dr. Daniel A. Prescott recently to several centres including Madras.

Dr Prescott, director of the University of Maryland's Institute of Child Study, is a noted American authority on classroom techniques Accompanied by his wife, who is also a child study specialist, Dr. Prescott participated in teachers' workshops in Hyderabad, Bangalore, and Madras.

Closely observing and participating in the audio-visual workshop organised at the Teachers' College, Saidapet (Madras), Dr. Prescott found it an outstanding success. He said he was greatly impressed by the genuine interest and enthusiasm of the participants, some *30* teachers of the science and social studies in the city secondary schools. "They were eager to learn and work continually at the task, evenon Sunday too. This shows a very fine professional attitude," Dr. Prescott said.

Besides, he noted, the teachers not only talked about making things but produced interesting material for classroom use. The exhibits thus produced filled two large rooms, he said. He was equally impressed with the low cost of the material produced for classroom use; for instance, a telegraph transmitting and receiving set was produced at a cost of three annas.

During two sessions of the workshop, Dr. Prescott discussed the psychology that underlies the use of audio-visual aids. Such aids to teaching, he said, will provide a direct experience to children who are allowed to manipulate them and, thus, prove the best way of learning through participation. Also, they help to build a bridge from their earlier experiences to the subject to be taught.

Regarding the American educator's participation, Mr. S. Ramalingam, who was in charge of the workshop, said the Madras teachers were afforded thereby a glimpse into the new trends in the psychology of teaching.

In this connexion, Mr. Ramalingam said that the film *Helping Teachers to Understand Children*, which Dr. Prescott helped prepare, was in wide use among teachers in Madras.

Dr. Prescott addressed some *500* teacher-trainees in the Madras Colleges and faculty members of those colleges in separate sessions during his four-day visit.

Visiting a few higher elementary schools on the outskirts of Madras to observe the extent of community participation in schools, Dr. Prescott said such a programme would advance the cause of education in a significant manner.

Besides helping the schools in terms of lunch for poor children and equipment and building projects, the programme will ensure the backing of the local people in the whole sphere of education, he said.

Planning to write magazine articles on this project on his return to America, Dr. Prescott said. "The programme is so unique and so effective that people in the U. S. should know about it."

He was introduced to the programme by Mr. C. Subramaniam, Minister for Education, Madras State, during the All-India Educational Conference at Kanpur, where Dr. Prescott gave the Sheshadri Memorial Lectures. Madras State, which has pioneered the scheme, has community participation in *26,500* out of the *27,000* elementary schools. A million children, one third of all school-going youngsters, are given lunch at school as a result.

The Prescotts, who are visiting India for the first time on this present tour sponsored by the U. S. State Department, find the people extremely friendly, tolerant, and hospitable, and "each region different and entrancingly interesting."

—X—

An Experiment in Secondary School Science Teaching

Prithive Nath Razdan (Mahanori), Free Lance Journalist and author. Chinkral Mohalla, Srinagar, Kashmir.

I would like to give a brief description of my humble experiment with the two topmost classes of a secondary school not long ago. Although work has been slackned now, it is expected to be started again with full vigour, as much as possible, whether by myself alone or in consultation with reputed educational journalists and educationists like Prof. C. N. Patwardhan of Bombay or educational experimentalists like Shri Sondhi of Jullundur.

In accordance with the aims of science teaching, the boys have been trained to reason about things they observe and acquainted with the broad outlines of the great scientific principles and the ways in which these are examplified in familiar phenomena and applied to the service of man. To achieve these ends, an attempt has been made to fuse together the various methods of infusing the spirit of science into my pupils by building on and adding to the nucleus of their syllabus as described herewith under the following heads :—

1. The Science Union forms a representative body of the 9th and 10th classes. The Union elects its own Vice-President, General Secretary and Librarian from the tenth class and the Joint Secretary from the 9th. All other boys from these two classes are its members. It works under the ex-officio presidentship of the science master. The Union holds occasional meetings in which the junior boys are allowed to read papers and the senior ones required to deliver speeches on their own selected topics got from newspapers or as a result of extra reading, illustrated by B. B. drawing, maps and charts, experimental work and magic lantern slides of their own making. They are encouraged to give everyday examples of their topics of discussion and correlate them with life situations as far as possible. Besides, they are encouraged to answer questions put to them by others on the spot. To achieve this end, subjects are announced by the speakers and notices of questions to be put to them given by the members beforehand. This makes the odds easier for them in the beginning, and enables them to face an audience in all its aspects by being able to answer off-hand questions later on.

The boy librarian lends books from a small science library to the members. The Mss. of the topics discussed form the manuscript magazine.

2. Scientific Hobbies: An atmosphere of learning by doing has been created by the introduction of some hobbies, as a result of which the boys have prepared kaliedoscopes, toy telescopes, pinhole and photographer's cameras, heart and skull models, some visual fallacies, magic lanterns and their slides, scientific charts and pictures of great scientists etc.

The first picture which our home-made camera, from a shoe case, took on an annual day of the Science Union, appeared in the *Hamdard*, Srinagar. In continuation of the hobbies, zinc sulphate has been prepared from the laboratory waste left after the preparation of hydrogen. This teaches boys to be economical and gives them an insight into the secrets of successful trade. Some boys record maximum and minimum temperatures, and the temperatures as registered by the wet and dry bulb thermometers.

3. Science for Life and Society: Whenever any boy or boys wanted to illustrate their subjects with magic

lanterns and slides of t[illegible]wn making, the entry to the roo[illegible] regulated by tickets. For such pu[illegible]s, the boys selected their own c[illegible]isers, electric fitters, ticket-sellers, [illegible]-keepers and cashiers without any [illegible]erference from the teachers who ente[illegible] the rooms as members of the audience simply to encourage them in their deliberations. Hence, since the organisers had to deal with boys of different tastes, attitudes, emotions and behaviour, they inculcated a spirit of accomodation, developed quick-wittedness and culture, learnt the ways of good organisation, came face to face with the need of discipline and got disciplined themselves. Such meetings give boys a foretaste of the odds they have to face in future and thus serve as stepping stones for the preparation for life. The successful termination of these meetings gives them the joy of achievement, satisfies their urge for self-assertion and thus gives them more and more self-confidence.

(4) Humanitarian Science: Science should be taught not for destruction which is rarely useful, but for humanitarian purposes which endure. With this end in view, the boys have been encouraged to spend the money which they earn by giving these magic-lantern shows or by staging dramas, of their own accord, for humanitarian purposes. A sum of rupees nineteen and annas seven raised by giving a magic lantern show and another sum of over three hundred rupees, raised by giving a show of my one-act play entitled the "The Twin Scientists", along with Mr. Jardine's one-act play, "The Tower that Touched the Sky", were given to the Indian Red Cross. Another smaller sum collected by A. N Safaya, Q. Hussain, B. N. Bhan and other boys was spent by them, of their own accord, in the following ways:—(1) rupees five for giving milk to underfed school boys, (2) rupees five for preparing a shirt and trousers for one of their school fellows, (3) rupees four for a poor widow at rupees two per month, (4) rupees two and annas twelve on books for their poor school fellows.

Here the boys earn while learning and spend their earnings on humanitarian purposes.

(5) Science through Drama: Some say that drama is the province of literature, and so they suggest that it should be used in teaching English, Hindi, Bengali, Urdu or any other language. But why this stepmotherly treatment to science? Cannot drama be used in teaching any subject other than a language like English or Hindi? Most surely; yes, it can.

The boys can be inspired and thrilled by the romance and triumph of engineering and inventions and the miracles of present day surgery and atomic energy and so on through the agency of drama. And so, in order to give boys additional information on present day developments in science and bring home to them certain facts and principles through a pleasant activity, I have just striven in my own humble way, to prepare some playlets such as 'The Archimedes principle', 'Big four meet Vitamins', 'Cholera' etc. in English as well as in Kashmiri, which the boys act in the Science Union meetings. Three of these one-act plays, including "Twin Scientists", have been translated and published by the T. C. E. Journals and Publications Ltd., Lucknow in Hindi under the title "Vaijnanika Abhinaya".

(6) The Individual Laboratory Scheme: Our school laboratory consists of twenty-four seats with four lockers and a double rack of sixteen reagent bottles attached to each seat. The boys are given charge of these lockers along with the apparatus that they need frequently during the whole term. This arrangement saves a lot of botheration and time which would otherwise be wasted in giving apparatus to and taking it back from boys every-day, as also the consequent breakage.

Lack of such an arrangement is an additional temptation in laboratories to do as little practical work as possible, especially where there are more science boys and no laboratory assistants. The boys in charge keep the apparatus under their own lock and key and are responsible for its upkeep and safety.

(7) Comparative Study: The individual laboratory scheme proves useful in the comparative study of some scientific topics themselves. For instance, after preparing, say, carbon dioxide, the boys are required to keep their apparatus intact. When they prepare hydrochloric acid gas or so, they are asked to compare and contrast the apparatus needed in the two cases and give their reasons about the differences, if any. Sometimes they require the same things used almost in the same way. This may be utilised as a time-saving device. The comparison thus made stimulates association of ideas and makes them understand and remember their lessons well.

(8) Movie Projector: The boy's hand-made magic lantern and slides were gradually developed into a hand-made movie, which no doubt was crude. The boys projected not only the slides of their own making, illustrating, say, the actual working of the heart receiving blood from and pumping it back to the various parts of the body and so on, but also the slides or actual film reels got from the cinema proprietors for elaboration or amusement. In this way the boys probed deep into the mysteries of cinema film working and utilised their knowledge in explaining certain scientific principles and incorporating them for elucidating certain scientific truths. Unlike the American type of education by radio and movie projectors or the U. P. teachers' programme of cinema education, this was purely a boys' activity, by boys for boys, wherein they made everything they possibly could from the material that was available to them. Their projection arrangements were fairly accurate though crude, and d[illegible]f any large amount of elaboration c[illegible]stic touches. For explanations of [illegible]orking of such a movie, its preparatio[illegible]d reels, see my book entitled, "Ne[illegible]orizons in Education" (published by [illegible]. C. E Journals and Publications Ltd. Lucknow, pages *129, 163-165.*)

This is, however, an activity whose pleasant glow is so warm and lovely that it spreads almost imperceptibly and kindles the active hearts of children with marked feelings of enthusiasm and a bubbling spring of conation.

(9) Ready Reckoner: A day to day table of work was developed. The work done was given in brief in this table, and the teacher ticked off the work that was completed by individual boys and corrected or seen by the teacher. The spaces corresponding to work not done were left blank. Thus the table served as a ready reckoner from which both the teacher and the boy could at once see as to what part of the syllabus the boy had or had not done. The boy automatically completed that work on a holiday as it involved the risk of depreciating his examination award for home task later on. Every student was expected to deliver a speech or read an extra book on science or show some hobby work every term. All this was included in the ready reckoner and the progress charts.

A similar ready-reckoner was maintained for practical work.

(10) Graph :—A collective-individual-quality graph was maintained to save both time and labour in recording the qualitative as well as the quantitative progress of about five or six boys separately on one sheet of graph paper. The quality indicated whether the boy's work was of the average type, above the average or below the average. The quantity showed how much work he had done and how much he had not done.

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Our Educational Diary

"PEPYS"

4—1—61. Dr. Deshmukh deprecated the starting of new colleges at the slightest provocation. He warned that the U.G.C. knew how to meet the bogus raising of standards by universities to gain more grants.

6—1—61. The D.P.I. claimed that in no state except Madras had the position of teachers shown improvement.

7—1—61. The U.G.C. has undertaken a review of the existing syllabi in all subjects with a view to improving the standard of University education. It is of the view that the syllabi have not been brought upto date and are even obsolete in some cases. It is also of the view that the General Education at the undergraduate stage should be more comprehensive. It has set up a committee to deal with the method of teaching English, so that it could be used as the instrument of knowledge.

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At a meeting of parents, teachers and students held in Triplicane, Madras, the poor results in the October S.S.L.C. examination were referred to. Mr. A. Doraisami, who presided, said that the results had made parents doubt the usefulness of 10 years' coaching.

9—1—61. Three more higher rural education centres will be set up in the country during the Third Plan.

10—1—61. Mr. Pran Kirpal, Secretary, Education Ministry, told a conference of educational experts that the problem of the large number of failures should be tackled with a sense of urgency and determination. For this purpose, not only the programme of examination reform, but also improvement in the quality of teaching had to be attended to.

12—1—61. Mr Bakthavatsalam said that the Education Minister was making an all-out effort to introduce the Tamil medium in colleges to teach all subjects except science, and technical and technological subjects. He said that text-books in Tamil were also under preparation.

15—1—61. Sri Sriprakasa, Governor of Bombay, said that all persons should receive the education for which they had the aptitude.

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Dr. Deshmukh said that the U.G.C. under his stewardship had been a "guide, philosopher and friend" of the Universities.

16—1—61. Dr. Shrimali has announced the intention of the Union Government to launch in the Third Plan, a scheme of correspondence courses and evenng colleges to impart higher education. He also said that it was proposed to award *1500* scholarships to deserving stndents to prosecute higher studies.

18—1—61. The Central Advisory Board of Education recommended that greater attention should be given to pre-primary education in the Third Plan.

20—1—61. The Education Minister said that the Government had under consideration the question of extending educational concessions to all economically backward students, irrespective of their belonging to the backward classes.

23—1—61. Speaking in the Assembly, the Education Minister said that the experiment in the Tamil medium was very

encouraging. Private colleges could follow suit, if they liked. He also said that a few colleges had offered to introduce Tamil as the medium.

25—1—61. The working group appointed by the University Grants Commission has expressed the view that colleges should have complete freedom to choose English as the sole medium or as one of the alternative media, and that the choice should not be restricted or influenced in any manner. It has also recommended that in the matter of improving standards n English, it would be necessary to have a longer number of years of instruction; better methods of teaching and more qualified teachers. It laid down that no student should be admitted into a college unless he had scored a high percentage of marks in English at the end of the school stage.

29—1—61: Delivering the Convocation address of the Calcutta University, Mr. G. L. Mehta said that University education had to be regarded as a previlege for ability, and those who had the capacity and the skill but not money, should not be deprived of that previlege.

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Audio-Visual Aids to Instruction

P. MADHAVAN NAIR, M Sc., B. T., S. N. Training College, Nedunganda.

Sensory experience is the basis of all learning, and hence education of the senses is regarded as one of the best means of instruction. The greater the variety of such experiences, the better and clearer the child will be able to comprehind and interpret ideas. But it should be noted that even though such first hand experience is of the most educative type, there is practical difficulty in obtaining it. It becomes 'costly' and 'remote' sometimes. In such cases, it is desirable to adopt some means of obtaining vicarious experiences. There arises the necessity of some aids which may represent the 'reality' in a mechanical way. 'Audio-visual Aids' is the term used to refer to the wide range of such instructional materials which include field-trips, demonstrations, dramatics, objects, specimens, models, exhibits, graphic materials, maps, charts, illustrations, posters, cartoons, pictograms, diagrams, sound motion pictures, film strips, flat pictures, radio and the like. In fact, a more accurate and inclusive term which can be used to refer to all these materials may be 'sensory aids'. But in recognition of the prime importance of the 'seeing experience' and 'hearing experience', the term 'Audio-visual Aids' is commonly used.

The use of these audio-visual aids in instruction is not at all a new idea. Great educationists like Rousseau, Froebel, Montessori and others recognised this principle of sense training and tried to eradicate the detrimental effect of verbalism in education. Rousseau who recognised "our feet, our hands and our eyes as the first masters of Philosophy" and the "senses as the first faculties to take form and mature in us" has said a lot about the importance of training each of the five senses in his classic work 'Emile'. Froebel and Montessori actually tried to put this principle of sense training into practice. Dr. Montessori recognised the training of the senses as the cardinal principle of her method of teaching, and she prepared "didactic materials" to educate the senses. Froebel also used 'gifts' for the same purpose in his kindergarten scheme.

The basic form of audio-visual aids was familiar to people centuries ago. Our primitive people used gestures and facial

expressions to convey information. School trips were in vogue in ancient Greek schools. But it is the 20th century educationists who tried to make use of the modern scientific equipments in teaching. As a result of this contribution of the educationists, rapid progress in this direction has taken place along with the development of experimental psychology and with the application of it in education.

The effectiveness of sensory techniques in education is proved beyond question by modern research studies in the field. But, if the real end is to be achieved, then teachers must be able to select these aids properly and use them effectively. So, it is expected of the modern teacher to have a sound knowledge about the functions and uses of all these audio-visual aids, especially the most up-to date ones like the optical aids.

Some principles to be observed in using audio-visual aids are given below.

(i) Selection.—As a result of the scientific discoveries of the modern world, we are now having a wide variety of materials which can be used for audio-visual instruction and this makes the selection of proper aids more difficult. It requires a clear knowledge about the function and use of each aid, on the part of the teacher. Further, the teacher must take care to use the aid exactly at the proper stage of the lesson in the proper context. Again, it is important to give due consideration to the age, intelligence and intellectual maturity of the pupils when selecting the aid for instructional purposes.

(ii) Teacher-Preparation.—Adequate teacher-preparation is highly essential as a pre-requisite for effective sensory instruction. The teacher must have a clear idea as to how the aid contributes to the understanding of the lesson and as to which part of it is important. For instance, when an Epidiascope is used to project a picture or a slide, the teacher must be very active in explaining and stressing the relevant points, so that children may concentrate their attention on those elements.

(iii) Pupil-Preparation.—Necessary preparation on the part of the pupils is also equally important for the success of audio-visual instruction. Very often, it becomes necessary to give them some ideas beforehand about the details they have to look for and the points on which they have to concentrate, in the case of some aids like the Tape Recorder and the Radio.

(iv) Not to use too many aids at a time.

The availability of a large variety of aids along with the over-enthusiasm of some teachers, is responsible for the harmful tendency of using too many aids at a time.

(v) Give First-hand experience as far as possible.

Some teachers feel much their responsibility for the safety of the equipments used for instruction, and therefore they may not allow pupils even to touch or handle them. Such a procedure is not desirable, as it deprives the pupils of the possibility of getting any element of first-hand experience. But it becomes necessary in the case of some costly equipments. Even then, it is not proper to follow that as a principle.

Any reference to the details of ordinary class-room equipments all of which can well be included in audio-visual aids, has been left out in this article. Every teacher is familiar with the functions and uses of those ordinary aids as they were being used by teachers for centuries. But the same is not the case with the modern scientific equipments used in audio-visual instruction. In recognition of the effectiveness with which these equipments

(Projector, Epidiascope, Tape Recorder, Radio and the like) can be used in teaching, the modern teacher is expected to have some knowledge at least about the way in which they should be used.

One practical suggestion is to conduct short-term courses with a view to giving adequate training in the practical working and maintenance of audio-visual equipments to those teachers to whom it is necessary. In the case of would-be teachers, the Training College is the best place where such a training can be given in a satisfactory manner. I do admit the fact that in most of the Universities in India, the subject is included in the B. Ed. degree syllabus; but I doubt whether due importance is being given to the practical aspect of it by some of the Universities.

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EDITORIAL

Medium of Instruction :

Shortly after Sri C. Subramanyam expounded his views on the medium of instruction in the Universities, at the All India Educational Conference at Kanpur, the recommendations of the working group appointed by the University Grants Commission in September, *1959*, to go into that question were released from New Delhi. Those recommendations run counter to the policy of the Government of Madras in several important respects.

The working group has urged that colleges should have full freedom to choose English as the sole medium or as one of the alternative media, and that their choice should not be influenced or restricted in any manner. The recommendation is made as much to maintain sound academic standards as to protect linguistic minorities for whose sake it is suggested that there should be parallel classes with the English medium in central universities, regional colleges and institutions, university colleges and large affiliated colleges. This has to be set against the declared policy of the Government of Madras of withholding grants from colleges continuing to teach in English after *1963*. The working group contends that only the university can prescribe the medium of instruction and that it is "the university's responsibility which it cannot share with the government or with anyone else."

So it is urged: "For the present there should be definitely be two safeguards—first, that English should continue to be an alternative medium, and second that the change should be limited to the undergraduate and non—professional courses." Other safeguards are also mentioned. "No one should be eligible to join a college without securing a fairly high percentage of marks in English at the end of the high school stage...The new medium need not be prohibited for science subjects, but students taking the medium should be warned that the prospect of their being admitted to post-graduate courses will be limited."

Incidentally, it is pointed out that, if Hindi is permitted as an alternative medium for all-India competitive examinations, we shall be reverting to notional and not real equal opportunities for every one in the country." For "candidates whose mother-tongue is Hindi may have the same special advantages which Englishmen had at the London competitions for the Indian Civil Service." Therefore it should be provided "that all the regional languages and English should be permitted to be the media for competitive examinations, or English should continue to be the sole medium."

While commending these valuable recommendations for the careful consideration

of all India Universities and State Governments, we regret that we have to enter a caveat against some proposals which tend to deal with the regional languages of India in an extremely cavalier fashion. We agree with the endorsement of the President's directive that "in the field of science and technology the terms in international use should be adopted with the minimum change." But the working group is entering dangerous ground when it demands the removal of what it deems to be perplexing, unnecessary or obsolete in the grammatical forms and rules of Indian languages and also the 'improvement' of their scripts under the auspices of Universities, to qualify them for becoming media of instruction.

This is indeed too tall an order for any educational, social or political institution. Languages cannot be made, developed or altered to order. Nor can scripts be changed by an executive fiat, whether of a Government or or a university. It is unfortunate that the working group, which prudently deemed it beyond their terms of reference to consider the desirability of regional languages as the medium of instruction, should have rashly committed itself to highly impracticable and unrealistic suggestions about Indian languages.

...—...

Culture, Discipline and Education

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(Continued from page, 260, Vol. LXVI)

Culture and Discipline:

The relationship between culture and discipline is very close and rather inseparable. This can be very easily found out, if a glance is cast upon the disciplined class of society. The greater the amount of culture, the better is the discipline in that stratum of populace. The uppermost class of society is most cultured and their acts and behaviour are in comparison to other lower classes show the highest degree of discipline. It is for this reason that the lower class of people try their best to achieve the culture of the upper class. It is also found that the lower we go in the social structure, the more we find the mass lacking in discipline both mental and physical and so resulting therefrom in a low type of culture. This can therefore be said in conclusion that culture is the product of social adjustment and the better adjustment is found in the upper class and the poorer adjustment or even maladjustment is found in the lower classes of society. What then happened is that there is no discipline and development of personality, as personality is rather implied in the way of adjustment to social situations. Here the words of Adams are noteworthy: "The term 'personality' nearly always implies a reference to the way in which the individual concerned reacts upon other individuals. A man of strong personality is one who has a marked influence upon his fellows". How does an individual's personality influence the other personality? Only culture is not enough unless there is also discipline, intermingled with it. Discipline is rather the element that paves the way for producing culture in the society.

The two examples from psychology make explicit the relationship between culture and discipline one is the prestige suggestion and imitation, and the other is the repression and sublimation of instincts and emotions. There is a downward tendency of culture. The mass imitates

those who have a superior status in society. What the people, higher in respect, wealth, and wisdom, do and how they behave, become ideals to be imitatingly achieved by those who have less respect, wealth, and wisdom in society. The repression of emotions generally results in indisciplined behaviour, because of the insurgent waves in the unconscious level of mind. The delinquencies and vagrancies are attributed to this repression. On the contrary, the sublimation of emotions brings forth the wholesome picture of discipline in the people who lead the society to prosperity and successful living.

Culture and Education

Like the relation between culture and discipline is the relation between culture and education. In the words of Fox, "Education seeks to inculcate ideas and beliefs and develop attitudes as to influence action". If culture is taken to be the sum total of one's ideas attitudes, behaviour, actions, beliefs, customs and ideals, it is evident that all these are in fact products of the individual's effort to adjust himself to the society. Culture is a product of adjustment, while education is the process of adjustment. "Education is a part of individual's experience" says Hollingworth. "Education", she says further, "is an organized social activity." If it is an organized social activity, it must be ever dynamic, and in its being a process or activity, it is sure to produce forth something. That is why according to some educationists education is the modification of behaviour. The behaviour of the individual is an integral part of his culture and growth. This also shows that education and culture have an inseparable relation. In this connection, it should not be forgotten that education has development of culture as one of its aims, and a potent aim. Besides, what culture brings to the human life is an important issue. To make the life balanced, even and richer is always sought about by culture. Again, in the words of Hollingworth, " Briefly the aim of education is to make human life happier." The two then coincide almost, but the only difference is that education is the process and culture is the product of human adjustment.

Discipline and Education

Having discussed the relationship between culture and discipline, and culture and education, it is also necessary to know something about the relationship between discipline and education. Discipline has ever been an important part of education. In the past, the disciplinarian attitude towards education was most marked. The idealistic trend in education is based on the mental and physical discipline. In the modern age also, the problem discipline and freedom finds a coveted place in the field of education, discipline is regarded as a characteristic of child's education even from the angles of naturalism and pragmatism in education. It may be that the nature of discipline may be different in idealism, naturalism and pragmatism. Whatever may be the nature of discipline, whether repressiontic, impressionistic or emancipationistic, it is sure that discipline is the traditional concept of education. In the words of Herbart," Discipline is the means whereby children are trained in orderliness, good conduct and the habit of getting the best out of themselves." Education aimed in the older times to make the child adapt itself to rigorous discipline and now it aims at self-discipline. The latest trend of discipline in education is found in the pragmatic edu-tion, which emphasises social discipline rather than individual discipline, because according to John Dewey, the pragmatist, education is a sort of socialising process and the child is to be disciplined in the art of living in society. To him "discipline means power at command ; mastery of the resources available for carrying through the action undertaken". Certainly, what Dewey thinks of discipline as power at command can be really attained through education or the process of

sharpening one's capabilities. The interrelation of education and discipline can be better understood by the following remark occuring in the Norwood Committee's Report which states :—" There are three elements which are essential to good education......These elements, which in our view are more then subjects, because in one form or another they run through almost every activity, intellectual or other, which a school fosters, are (i) training of the body (ii)the training of the character, and (iii) the training in habit of clear thought and clear expression......" It is quite true that physical training and mental training are tentamount to discipline in the idealistic sense. They still imbibed and aspired by the British people as the goal of education.

A reference to India :

Having dealt with culture, discipline and education separately and in relation to one another, it is of some value to throw some light on it in reference to our own country. The Indian situation today is unhappy and there is a deterioration of all the three elements which is causing a stagnation, Progress is marred and a down-ward tendency is seen. There is cultural downfall, there is indiscipline in individual and society, and the standard of education is seriously falling down. The social downfall is due to a wrong attitude towards life, character and morality. These are due to no security of life and no proper distribution of amenities of life. The society is infected and requires immediate overhaul. No doubt, due to change of time and age, there must be change in the attitude, behaviour and conduct, or in a nutshell the culture also, but it must be in a better way and the right direction. There is no discipline. Why? Because there is chaotic condition in the society. We are not thinking and acting in the way that may lead to social welfare. The heads are behaving in a selfish manner, aggrandising the welfare of the subordinates. That is why we lack equilibrium and discipline.

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